FRIENDS BOOK & TRACT COM.,
144 E. 20TH ST.,
NEW YORK.

The American Friend

Old Series
Vol. XXXV. No. 43

OCTOBER 25, 1928

New Series
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Among Our Colleges

ON THE HORIZON OF THE CHRISTIAN CHURCH

PARAGUAY PROGRESSES UNDER NEW PRESIDENT

Paraguay has recently inaugurated a new president who is of the same political party as the outgoing president, who was not eligible to succeed himself. The ex-president will be in the new cabinet as secretary of the treasury, which office he held previous to his election to the presidency four years ago. Two other former cabinet members are remaining with the new government, insuring a continuity of policy which has been on the whole progressive and helpful to the best interests of the republic. The foreign debt has been considerably reduced and military expenditures have been held within the national income at a time when some neighboring republics were floating big foreign loans for larger armies and better military equipment. For the first time in many years Paraguay has come through a full four years' presidency without a revolution. Economically, the country is much better off. Advance has been made, too, in internal improvements, particularly in highways connecting the capital city with outlying towns.

DENOMINATIONAL INCREASE IN TEN YEARS

The Department of Commerce announces that, according to the returns received, there were in the United States in 1926, 213 Religious Bodies with 231,983 organizations and 54,624,976 members, as compared with 200 denominations reporting 226,718 organizations and 41,926,854 members in 1916. Comparative figures are shown for number of churches (or other local organizations) and members for the denominations for which data were collected in 1926 and 1916. As the term "members" has a variety of uses, each church was requested to report the number of members according to the definition of membership in that church or organization. In some religious bodies the term member is limited to communicants; in others it includes all baptized persons; and in still others it covers all enrolled persons. The report for 1916 included statistics for 200 denominations, 19 of which are not shown at this census. Some have joined other denominations and their statistics are included with them, others are out of existence, etc. There are 32 denominations shown at this census not reported in 1916. All of them are not new, however, as a number were created by divisions in denominations which were shown as units in 1916. At the census of 1926 the total expenditures were $814,371,529, as compared with $328,809,999 in 1916. Under this item are included the amount expended for salaries, repairs, etc., for payments on church debt; for benevolences, including home and foreign missions, for denominational support, and for all other purposes. The value of church edifices in 1926 was $3,842,577,133 as compared with $1,676,600,582 in 1916. This item includes any building used mainly for religious services, together with the land on which it stands and all furniture and furnishings owned by the church and actually used in connection with church services. It does not include buildings hired for religious services or those used for social or organization work in connection with the church.

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COLLEGE WITH TWO CHAIRS OF RELIGION

One of the most significant to Christianity of the recent developments in Japan is the announcement that Hokkaido Imperial University in the city of Sapporo is to open a literary college in the near future, and that there will be two chairs of religion, one Christian, the other Buddhist. Thus is to be realized the life-long dream of President Shosuke Sato, scientist, educator, statesman and Christian. This will be the first chair devoted especially to the study of Christianity in any government school in Japan. As a result of conferences during the summer with Toyohiko Kagawa, Dr. Henry T. Hodgkin, and other experts in the field of social service, the Japan Methodist Church is preparing a social creed which it is hoped will be as significant in the life of Japan as has been the social pronouncements of the church in America. The Christians, no less than the Shintoists and the Buddhists, are conducting special interdenominational evangelistic services, and nationally known speakers are traveling throughout the empire proclaiming Christ. The round table religious discussion idea has also taken hold here. Word comes that up north in Kushiro the progressive spirits of the city called such a meeting, and that it was well attended by clergy and laymen of many of the sects of Buddhism, Shinto and Christianity. After a fellowship dinner the evening was spent in discussion and effort to discover moral principles and programs upon which all could unite in combating social decay.

NATIONAL CONVENTION OF URUGUAY WOMEN

These annual conventions of Christian women in several different republics of South America are one of the most effective means of increasing interdenominational cooperation and a consciousness of united strength. The annual national convention of the evangelical women of Uruguay will be held the latter part of October in Montevideo. Delegates are expected not only from the several provinces of the Republica Oriental, as Uruguay is locally known, but also from Chile, Argentina, and possibly from Brazil. Helen C. Gilliland, continental secretary for women's work under the Methodist board, has returned to her headquarters in Montevideo, following a five months' absence in the United States and various Latin American republics. She attended the World Sunday School Convention at Los Angeles and on her return was able to do some effective work among women's organizations in Panama; Callao and Lima, Peru; Valparaiso, Santiago and Concepcion, Chile; and in Buenos Aires, Argentina.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXV. No. 43. | OCTOBER 25, 1928 | New Series Vol. XVI. No. 43.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

Denominations and the Presidency

IN CONNECTION with the approaching presidential election, it is interesting as a matter of historical perspective to note the denominational affiliations of the men who have occupied the White House. It is significant, first, to find that all but two of our Presidents, Jefferson and Lincoln, were church members. The former was a freethinker, while Lincoln, though not identified with any denomination, was sympathetic with the spirit of revealed religion. Early in the year, writing for *The Churchman,* Don Seitz summarized the denominational connections of the Presidents, finding that although there are approximately one hundred organized denominations in the United States, eight only have been represented in the President's chair.

Heading the list in point of numbers is the Episcopal church with eight representatives. This is not surprising when it is recalled the number of Virginians elected in the earlier period, the Episcopalians being strong in the Old Dominion State. The list begins with Washington, whose pew in the old church at Alexandria many of our readers have doubtless visited. Others were Madison, Monroe, William Henry Harrison, Tyler, Taylor, Pierce and Arthur.

Presbyterianism has contributed six Presidents, being introduced into the White House by the rather truculent Jackson, who swore "by the Eternal," fought duels and who wanted to hang Calhoun, apostle of nullification. Of the half dozen, however, the Presbyterian par excellence was of course Woodrow Wilson, whose father and whose grandfather on his mother's side were both Presbyterian ministers, he being reared and educated in the atmosphere of that church. Perhaps no President has better exemplified his religious denomination. The other four from this group were Buchanan, Johnson, Cleveland, also son of a Presbyterian minister, and Benjamin Harrison.

Is it anything more than a coincidence that the Methodist connection was introduced by Polk, the President who precipitated war with Mexico? Indeed, all four of the followers of Wesley who reached the White House were "fighting Methodists." Grant, Hayes and McKinley were generals in the Civil War, and the latter, like Polk, conducted a war while President that led to the expansion of the national domain.

John Adams, his son John Quincy Adams, Fillmore and Taft represented the Unitarians, while Van Buren and Roosevelt belonged to the Dutch Reformed church. The last two Presidents each brought a new denomination into the presidential connection. Harding was the first Baptist to become President, although Arthur, whose wife is credited with having led him into the Episcopalian fold, was the son of a Baptist minister. President Coolidge was as a brand snatched from the burning by the Congregationalists, he having united with that communion after entering the Executive Mansion. Without in any way impugning his sincerity of motive, it can be said that his action may be taken as indicative of the force of a growing public sentiment which desires to see the President of the United States definitely affiliated with the religious forces of the country. As regards President Coolidge's church attendance and reportorial fluency the following incident has been frequently related with relish. One Sunday Mrs. Coolidge did not accompany him to church and on his return home inquired of her distinguished husband about the service. Was it a good sermon? "Yes." What was it about? "Sin." What did the preacher have to say about it? "He was against it."

Another Denomination Soon To Be Recognized

ENTIRELY apart from any element of religious controversy that is involved, it is a matter of interest that the coming election will bring to the presidency a member of a religious group not hitherto represented there. For the first time, a Catholic or a Quaker will occupy the White House. Two Presidents, perhaps, have had wives who were Catholics, but until this year no Catholic has been nominated for the presidency by one of the great parties. The Quakers are in a similar situation, Dolly Madison being known as a Friend, a vivacious one indeed, and Lincoln being credited with a Quaker blood strain. In an editorial, "Religious Toleration," the St. Louis *Globe-Democrat* sees in these nominations America's repudiation of intolerance in religion. It characterizes as "a real political phenomenon," the nomination of "representatives of sects that were equally proscribed and equally persecuted in the early days of our country." "With what emotions of horror," it exclaims, "would the Puritan Fathers have visioned such a possibility in the nation they were helping to establish!"

John Fiske, the historian, in his "Dutch and Quaker Colonies in America," says: "Quakers and Catholics differed so far, though in opposite directions, from the opinions generally held by English people, that they were alike condemned by everybody. Even the warmest advocates of tolerance were wont to make an exception in the Catholics and Quakers, who for different reasons were regarded as hardly within the pale of Christianity."

As echoes of Quaker tribulations in the early days, Wm. P. Smith of Lindsay, California, has compiled some telling citations from which excerpts will be found elsewhere in this issue.

It will be recalled that in England, in the days of Puritan and early Anglican ascendancy, the Catholics and the Quakers, as proscribed religionists, had more or less common cause. The former were represented at Court by the Stuart kings themselves while the Quakers had an influential member there in Wm. Penn, a friend of the Stuarts. In fact Penn suffered misrepresentation and calumny because of this friendly connection of his.

A "phenomenon" it is indeed, therefore, which presents representatives of these aforetime persecuted groups as rivals for the highest office within the gift of the nation. It is certainly a striking coincidence that the first appearance of these groups in the presidential arena should be in opposition to each other, though not, of course, in the sense of one religion opposing the other.

It is significant, too, that they represent the poles of religious thought and practice. The one stands for the principle of absolute authority in religion, the other for spiritual freedom; the one for the supremacy of church over state, the other for their separation; the one for an all powerful hierarchy and a rigid ecclesiasticism, the other for a spiritual democracy; the one for the subjection of the individual, the other for his full and free development as a temple of God. Largely because of the Catholic Church's persistent claim to political as well as spiritual supremacy, the Catholic connection with the presidency is viewed with apprehension by many, while practically no one seems apprehensive of the Quaker connection. In fact, if not taken too seriously, the latter seems to be quite popular!

Citizenship and Religion

Substance of Address at Richmond, Indiana, Oct. 14, 1928.

BY ALVIN T. COATE

ANY SINCERE discussion of citizenship necessarily touches political issues and even partisan issues, for we are citizens of a political government; but the discussion may proceed upon the assumption that party alignment is the consequence of issues and personalities and not a condition precedent to them.

It is impossible to avoid the conclusion that the religious instinct of Friends to have truth for authority, instead of authority for truth, to have little care for alignment and label where right and wrong are involved, is still the surest guarantee of righteous citizenship.

Truth is revealed to men with an uncanny animation and movement; it is forever showing itself far in advance of mass thought, and the present day, as always, finds many of our titular leaders in church and state, in education and industry, shouting their commands from the rear. For the most part this tardy, static leadership is left over from the Nineteenth Century. In the field of religion and ethics that was a time of formulating and codifying, of making solemn pronouncements and binding men to them. It was a time of asserting finality and absolutism in truth discovered and the *ne plus ultra* was written freely over the realms of science and religion.

The sheer force of expanding human knowledge has broken down those old limits and boundaries everywhere and destroyed the old cock-sureness, leaving a state of flux and skepticism. Religion and science, after charging each other for years with mutual trespass, have begun to discover that at least they are next door neighbors and they may yet learn that they are both tenants in common of an estate of vast area of which they occupy a very little part.

This widening of human knowledge has made factors like citizenship and religion more difficult because there is no longer any partition between them. We can no longer safely divorce religion and citizenship. The former religion of mere personal salvation and escape is happily now employing itself with Kingdom of Heaven purposes—a good name for social welfare at its highest.

If, then, citizenship in all its better implications is tied in with religion of the better sort, it is impossible to keep religion and politics apart. It is neither possible nor desirable; these pleas come only from those whose religious conceptions omit the Kingdom of Heaven purposes or whose political concepts omit Christian citizenship. If one is seeking a precedent for this thrusting at political conditions by religion he may remember George Fox and his eternal protest against the hireling ministry, a purely political institution in England.

I am not so concerned for an ancient credential, however, as for present justification if it is warranted. The fact seems to me to be that good citizenship is merely the merging of good politics and good religion and that in turn good religion is the merging of mysticism and good ethics.

If Christian citizenship is to be more than a phrase, if a virile religion and a clean government are to be made secure, we shall have to put aside the specious plea that politics shall not be concerned with morals and that religion shall have no part in politics.

A very significant thing has been developing in American politics which needs to be analyzed and understood by such groups as this. This significant thing is that there is no longer any essential or permanent line of demarcation between the two major political parties. More and more the determining factors between them are the personality and the personal views of the opposing candidates.

In such circumstances our present two-party system of government becomes a menace. It does not truly reflect essential beliefs; the whole charter of the party is now the platform and we have recently seen that this may be set aside by the party leader. In church polity an analogous thing would be for the Presiding Clerk of the General Conference or of the Five Years Meeting to

rewrite the Discipline before taking his place to serve the meeting!

It would be most difficult in the present campaign for the citizen to choose between the parties upon any logical premises except for the fact that one of the candidates has insisted that opposition to our Prohibition laws shall be a chief partisan issue. So long as our two-party system of government consists of these outworn labels it behooves the citizen to give heed to the persons and personal views of party leaders.

Certainly the forces of irreligion understand this. Heywood Broun is quoted as saying, "The crowd behind Hoover is actually contemplating a return to old fashioned puritanism. The issue is between Al Smith and Sahara. I am for Al Smith." With that kind of construction put upon the issues the men and women who believe in morals and religion as the foundation of the Republic may perhaps be forgiven if they prefer Sahara.

Without imputing any bad motives to any party or candidate, the real issue is nevertheless whether America is now more than fifty percent licentious. Every one of us knows that liquor never travels alone; it always brings with it poverty and abuse of children, public corruption and social grossness.

Christian citizenship has no higher duty than to recognize and properly deal with these temporary and abnormal groupings under respectable party labels. We are facing the immediate and imperative necessity of a new and fundamental party alignment if we are not to pass into a government of blocs and selfish interests.

Much the same abnormal and non-political issue is being raised in the noisy protest against religious intolerance. It is abnormal because it comes from a group whose political rights and religious liberties have never been in the slightest infringed upon. It comes from a group which as a religious body denies the spiritual equality of all other sects.

The January encyclical of the Pope read today sounds almost prophetic. That letter said, "Union of the churches can be attained only by the return of the dissidents to the Church of Rome and by their submission to the authority of Christ's Vicar." Our Catholic fellow-citizens have an entire right to subscribe to that doctrine. What is not so clear is why they should raise the cry of religious intolerance.

Christian citizenship must concern itself with wages and work, with the selfish and unsocial exploitation of our natural resources, with the prostitution of our public utilities, with corruption of political life, with the present industrial order, with international relations, with the sympathetic adjustment of our tariffs to the needs of the world. These issues are no less religious than political and we dare not ignore them. We are beginning to see the relation between political and social phenomena which our fathers thought unrelated. War, we say, is incompatible with the mind of Christ. So also are poverty and sin and ignorance and injustice.

Just now the signing of the Pact of Paris has thrust a staggering moral responsibility upon American citizens. The very elements which opposed Article Ten of the League of Nations because of its presumed reliance upon force to preserve peace are now preparing to oppose the Kellogg treaty because it does not propose force. The tragedy is that this sort of ballyhoo is taken seriously by such masses of the population. Individual thinking is in a way to become a lost art.

A women's organization which has recently made the "black list" famous, and popular, has now added to its program of the defense of the home and the country, the ambitious proposal to defend God. There are doubtless many who will confidently expect that God will get on much better now with this credential and support.

If Christian citizenship is to be the servant of the Kingdom of Heaven it must still have truth for authority. Finally we are forced to see that citizenship involves more than our forefathers suspected, wise as they were. It involves my adjustment to the need and rights of the whole world. It has quite overflowed the old national boundaries. New knowledge discloses new relationships. The problem of war can not be divorced from unjust tariffs and an oppressive industrial order.

Religion, if it is genuine and redemptive, will not only mix with politics; it will capture it and regenerate it. The challenge of Christian citizenship is to prepare the way of the Christ, to make his paths straight.

Indianapolis, Indiana.

The Fiddler of San Remo

BY ELBERT RUSSELL

BECAUSE death is a constant visitor, it is mostly taken for granted, like sunset or the stars. But when my eyes fell on the page where my friend's sudden and unexpected death was noted, it awakened all the old questionings as to the meaning of death and the possibility of life beyond it—especially as to the possibility of the life beyond. Through a sleepless night all the old arguments rehearsed themselves—the logically convincing arguments in favor of immortality that fail so utterly to satisfy a bereaved soul's hunger for certainty; and the materialistic denials that fail so constantly to quench the soul's desire to meet again those it has "loved and lost awhile."

On the morrow I carried the problem to the Parson. Not that I expected him to resolve the intellectual puzzle nor even to furnish me with new arguments nor sum up afresh the evidence and strike a favorable balance of probability. We often get spiritual help from an inclusive discussion. There is relief in sharing a problem with a friend. The fog may remain after the conversation, but mayhap he has found a practical path by which we may go on living courageously in spite of the unanswerable conundrum death propounds at the end. I went to warm my benumbed heart at the hearth of his hope and rekindle my low-burning hope from his robust faith.

"Did I ever tell you about the fiddler of San Remo?"

asked the Parson with seeming irrelevance, when I had stated my errand.

"I think that is what I came to hear," I replied, settling myself comfortably in his easy chair.

"We were sitting at our little tables on the flagstones in front of the quaint tavern high on the hillside," he began. "On one side a great stone arch spanned the street bracing the walls of the inn and its *vis-a-vis* against probable earthquakes. On the other side the view was unobstructed—over the harbor with its great crescent mole and ancient fort. We were enjoying the sunset glow and our ices in silence, each of us busy with his own memories and reveries.

"In the darkened room above us a fiddler began to play: soft haunting music, that seemed at first merely the voice of our musings and longings.

"When the last strains died out, we questioned our host eagerly about his musical guest; but he could tell us next to nothing. The room had been engaged by telegraph through the *concierge* of a little hotel in Nice and the guest had been brought up and installed by a station porter. He himself had not seem him; no one had seen him. The *concierge* had not even given his name.

"During the week that followed, the twilight music from the upper window became a regular feature of our lazy life in San Remo. Speculation about the unknown musician took the place of other small gossip at meal time. Still no one had seen him or learned his name. He went out for his meals—when, no one knew. He was always out when the maid went up to care for his room. She reported that nothing indicated that the room was occupied, except the violin in its case.

"All else that we knew of the fiddler came from his music. We agreed that he was an old man, a foreigner who had travelled widely. He had an artist's taste and training and a master's touch. He had loved and suffered, we knew, and was homesick for his native land. Possibly he was a Russian exile. He loved the great masterpieces. He played wild gypsy strains. His violin poured out at times the Teuton's *hemweh*. Mostly he played the will-less passionate music of the Slavs.

"By Sunday night the report of our evening concerts had drawn half the village to our street on pretext to share our drinks and ices. The music floated down to us as usual for half an hour; then a snap and crash; and silence.

" 'String snapt,' some one said.

" 'Bridge broke,' conjectured another.

"We waited for the fiddler to repair the instrument and go on playing. But there was no more music. The next morning, when the chambermaid opened the door at the usual hour, there was nothing to be seen but the undisturbed bed and the broken violin on the floor.

"We had no more evening music; instead we gathered at twilight at our little tables and discussed the mysterious fate of the strange fiddler. Gradually four theories about it developed and found expounders and defenders among us.

"One maintained that there was no fiddler at all—only the fiddle. It itself was sufficient to account for all the phenomena. It produced its own music and, when it was broken, the music ceased. The hypothesis of a fiddler distinct from the fiddle was not only undemonstrable but unnecessary. Some might object, that music requires a musician; the fiddle, a fiddler. The law of cause and effect demands it. But there is no proof that the law of cause and effect is universally valid as we know it or that it holds good beyond the very limited range of our usual experience. We grow accustomed to seeing two things happen in succession and imagine that they must always occur together. We come to believe that the second can not happen unless the first comes just before it. So we call them effect and cause. But why let an unproven hypothesis drive us to such a conclusion just at the point where all the evidence is the other way. Better revise the theory to fit the facts. The fiddle was demonstrable but evidence for a fiddler was decidedly lacking. To be sure, fiddlers usually go with fiddles; but conceivably a fiddle may produce its own music. Higher and more complex combinations of matter continually develop new capacities and functions, such as electric power and life and thought. An animal had never talked until man came. Everyone knows that old violins grow more sensitive, their tones finer and sweeter with age. This violin was of unusual workmanship, and had grown so responsive to harmonies, so disciplined to rhythm, so habituated to its customary tunes, that under favoring circumstances —the witching hour of twilight, the pulsing sea and sympathetic hearers—it attained the capacity to produce its own music. But when it broke under the strain, that ended it. There was no other musician. It was therefore useless to hunt for the fiddler or to expect him to return.

"Another of our group propounded and upheld a theoretic modification of this view. He conceded that there was a player; but it was merely a conscious spirit in the violin; distinguishable from it in thought, as the cause is distinguishable from its effect, but having no possible existence apart from it. Just as life only becomes possible with a certain cellular structure called protoplasm and ceases with the failure of the organism; and as human self-consciousness is coëxistent with the gray matter of the brain only, so the fiddler-spirit, conscious of music and capable of making the violin produce it, may come into existence in the violin with the completion and seasoning of the instrument and cease to exist as a knowable and functioning cause, when its vehicle is broken. It is too great a strain, this man opined, on our sense of reality to suppose that a mere combination of catgut and dead wood-cells can sense rhythm and harmony, let alone being able to coordinate the parts of the instrument so as to produce them. An intelligence and will are needed, such as no mere combination of string and wood has ever been known to engender. This theory, he maintained, explains the fact that no one saw the fiddler and that he disappeared with the destruction of the fiddle. It accounts for all the phenomena as well as the previous theory does and also gives due weight to that mass of human experience on which the belief in cause and effect is based. It also saves us from the delusive hope that we may again hear his music or find the fiddler, here or hereafter.

"A third member of the party could not see why we should venture into materialism or mysticism and spin fantastic theories about a situation which was capable of a simpler and more plausible explanation. The fiddler, he suspected, was merely a native of the village who had got in bad with the Fascisti and fled the country awhile. But homesickness had driven him back for a brief visit to his home and kin. He spent his days with his people, but feared to sleep at his old home, lest the police catch

him there. The tavern-keeper was an old friend, belikes, who turned his back while the fugitive came and went without registering. He broke the violin to keep his enemies from enjoying it and slipped away, when he knew that Mussolini's spies were closing in on him. But he would get him another one someday, he concluded confidently, and return to his old haunts sometime. If we waited long enough we would hear the same old music again. The only trouble was that he himself had to be moving on next week and could not wait for the resurrection."

The Parson himself had agreed with the general position of the last speaker. The hypothesis of a human fiddler was certainly the less difficult explanation. But he inclined to the view that the fiddler was a Russian *emigre.* He had heard him playing variations on the Russian national hymn and had noted his *penchant* for Slav music. He was probably dodging Soviet spies and dared stay only in obscure places and even there for short periods at a time. He had abandoned the broken violin because the spies were close upon him and the instrument would have betrayed him, if he had carried it. But some day they would hear him again in some other city. A man of his taste and training could not keep from making music; he would get him a new instrument, of course; possibly another kind.

The Parson relaxed in his chair as though the story were finished.

"Did you ever find him?" I asked.

"Not yet," was his answer, "but I keep listening for him. When I heard the organ in a church in Leipzig; or a hurdy-gurdy in Prague; or a violinist in Munich; or even today, if I hear a skillful mouth organist on the East Side in New York, I listen, if possibly it may be my fiddler of San Remo."

"But how do you think you could recognize him, playing a strange instrument, when you never saw him, and heard only his violin?"

"Yes, I know the difficulty," he conceded. "Recognition is a complex psychical process, difficult to explain. Who knows just what combination of traits or acts constitutes a recognizable personality? What is it, much or little, that distinguishes our friends, so that we can pick them out of the human herd? I feel sure that it is not wholly by physical characteristics that we know them and it takes but trifles to identify to us the presence of those we love. How did Mary recognize Jesus in the garden, in spite of his altered features? Or the two on the way to Emmaus, although their eyes were holden? I feel sure that, if I could but hear him play again the songs of San Remo nights, I should recognize him—possibly by his touch and mood and repertory—and give myself with joy to listening once more."

"Just as you keep listening, and can not keep from listening, here and hereafter, for loved voices in the choir invisible," I said as I bade him good night.

Duke University.

Prohibition and Young People

BY GIFFORD GORDON

It had not been our intention to devote more space at this time to this question, but when we found this keen and discriminating article in the Friends Intelligencer we felt that we owed this presentation to our readers; especially as it deals particularly with a phase of the question which we had but touched upon in recent editorials. We learn from the Intelligencer that Gifford Gordon, an Australian, received his higher education in this country. He has devoted some years to a thorough investigation of the effects of Prohibition in the United States and Canada, visiting practically all the largest cities in a majority of our states. He secured his information from official sources and not from temperance organizations.—EDITOR.

POSSIBLY the worst and most serious indictment brought against prohibition is that it has taught the young people how to drink. On every hand we hear how prohibition has "degraded and debauched" the youth of the country. At the Wet and Dry hearing in Washington, D. C., in the Spring of 1926, I noticed how the leaders of the opposition took up the cudgels against Prohibition, seemingly for the express purpose of safeguarding the moral and spiritual interests of the rising generation. They were positive that Prohibition was responsible for the problem. They were equally sure that there was no solution save to re-legalize wine and beer. Their main talking point was that young people were drinking liquor just because there was a law against it. Remove, or modify the law and they would not drink. And so the talk has spread right throughout the land, and you hear it even in the driest states in the Union.

But are things as bad among the young people as this language would have us believe? Is this view founded absolutely on fact? As one who comes from the outside, and as one who has studied the prohibition question for a number of years, and has addressed over 100,000 young people in the senior schools and colleges of America, I have not the slightest hesitation in giving this kind of talk the direct lie. I call it the meanest, the vilest and most contemptible piece of propaganda that has ever been hurled against any reform. It is high time the good people of this great land rose in rebellion against this despicable practice of the opposition who, for years past have been persistently defaming the young manhood and womanhood of this Republic in order to make out a case against Prohibition. I invite readers of this article to be big enough to be fair to the youth of America. They are not being treated fairly when we accept as absolute gospel all the twaddle coming from the lips of idle and selfish gossipers, and from the columns of unfriendly and bitterly prejudiced newspapers. Let us think the problem through intelligently for ourselves.

We hear much about the "good old days," how much better things were for the young people back in those days. Well, have we ever stopped to ask ourselves the simple question: "Where did the liquor traffic in those so-called 'good old days' look for recruits when the drunkard passed on?" Did it look to men and women thirty years of age to begin drinking? No, it did not. Did it look to the young man just entering the twenties to take his first glass of liquor? No, it did not. Where did it look for recruits? It looked to youth. It never had anywhere else to look, and it has never looked elsewhere in any land where liquor selling is legalized. If you think I am rather too emphatic in this assertion, then let me quote you the *British Brewers' Journal* on the subject. This journal of February 15, 1922, says:

"Yearly tens of thousands of alcohol drinkers die. With the

rising generation and whether or not they take to alcohol, rests the future of our trade politically, commercially and economically."

In this brazen admission one can easily see where the liquor traffic in old England is looking for recruits. It is "with the rising generation." With a heart of stone it looks out upon the boys and girls of England as its only field for the exploitation of alcohol. And to what purpose? That it might prosper "politically, commercially and economically."

One or two facts from out of the past are in order here. Some time ago I read a survey that was made on the subject of alcoholism by Dr. Alexander Lambert, of Bellevue Hospital, New York City. This survey was made about twenty-five years ago. In it he tells us how 68 percent of these alcoholics became drunkards before they were 21, and how almost 30 percent of them became drunkards before they were 16. Twenty-five years back, mind you. I have also been much interested in the experience of Mrs. G. M. Mathes, a social worker in Chicago, the night she went through the saloons of two streets, only,—Madison and State Streets. In the saloons of these two streets in a single night she counted 1,400 girls. In every one of the 100 dance halls she saw many beautiful girls under the influence of liquor. Now if you will just think back a few years prior to the Eighteenth Amendment, you will remember that such sights as seen by Mrs. Mathes were most common in all the large cities throughout the country. And yet almost every week people are trying to tell me that such conditions never prevailed until Prohibition came.

Furthermore, many American people are talking just as if other countries where there is no prohibition at all are having no trouble with their young people and liquor drinking. Let us look abroad and see if such is the case. I have before me a copyright article that was wirelessed from London, England, to the *New York Evening Post* on February 20, 1926. It quotes Dr. J. S. Risien Russell, eminent neurologist, in an address before the Institute of Hygiene as saying:

"Girls not out of school are to be seen drinking cocktails, champagne and liquors, while at times whiskies and sodas are added to keep them going. It has become a serious national question that young women should be living on excitement and keeping themselves going by drugs and alcohol with little or no food and next to no sleep."

The *New York Sun* on February 17, 1926, carried a cable from London, England, which represents Commander Kenworthy in an address before the House of Commons as saying:

"With regard to the pernicious practice of drinking among young women, if they drank more milk and less alcohol, it would be better for both their morals and their health."

The dispatch concluded by saying:

"Several bishops deplored the increased drinking that is now going on among young women, particularly cocktail drinking."

Not long ago a medical journal published in London, England, called *The Practitioner*, made this statement:

"But the most unwelcome sign of the times is the great increase in alcoholic abuse among university undergraduates. We do not hesitate to recommend stringent control for those young men who demonstrate their disregard for college rules and common decency in appearing disgracefully intoxicated in public."

Now supposing there was prohibition in Great Britain today and young women were seen drinking cocktails, and students seen staggering about the grounds as depicted above, can you not hear some English people saying, "Now that's prohibition for you. Whenever did we hear of young girls drinking cocktails in the old saloon days. And whenever in those days did we see our fine young men staggering about our university grounds in such disgraceful fashion? If we would modify the law and permit light wines and beer these young people would not dream of carrying on so. They are drinking liquor now just because there is a law against it. Prohibition is simply destroying the young people of England." Can't you hear them saying this? Of course you can.

There is a similar problem in Australia—the land of my birth. Last January I read in a leading newspaper published in one of the finest towns in the state of Victoria, of a group of ministers waiting on the Mayor of the city and pleading with him to take immediate action to prevent the terrible liquor drinking that was going on among the young people in dance halls. If there was prohibition in Australia we would hear some folks saying, "You know our young people never took liquor to dances in the good old days. They have started doing that only since prohibition came. They think it smart, of course, but they will always do it so long as we have a law against it."

I have in my possession a copy of the Melbourne *Argus* for March 21st, 1928. It is one of the leading dailies in that city of a million people. It carries an editorial entitled, "Youthful Wrong-Doers". The writer quotes one of the leading judges as being in absolute agreement with the Director of Education concerning the prevalence of crime among young men. He devotes a whole column to the discussion, but evidently is unable to diagnose the real cause of the trouble, for toward the close of his article he writes:

"Some explanation has to be found for the persistence of crime when so many influences have been brought to bear on the better side of life."

Knowing the attitude of this newspaper toward American Prohibition as I do, how it never misses an opportunity of hitting it, and hitting it hard, it is my firm conviction that if there was any such thing out there as prohibition, this editor would have seized upon it and branded it as one of the main factors in the increase of crime among young men. If that far off country had prohibition we would hear some Australian people saying, "There never was so much crime among young men in the old saloon days as there is now, neither was there so much disrespect for law. Prohibition is simply degrading and debauching the young people of Australia." Of course they would be talking that way. Just as thousands of Americans are talking about their young people.

Exactly the same talk was heard in Canada when her Provinces were under a prohibitory law. And one of the main contentions of the modificationists was, "We must modify our prohibition law if for no other purpose than the saving of our young people." I have just returned from a visit to Montreal, Quebec, and Winnipeg, Manitoba, where I went to study the government control system. One of the main things I was particularly anxious to find out was whether or not liquor controlled by governments safeguarded the young people. From what I saw with my own eyes I am confident that it does not, for I am sure that at least a third of the men I saw drinking liquor in the Montreal taverns were young men, and that fully 98 percent of the people enjoying themselves in Montreal's leading cabarets were young people. There is just as much talk against the young people in Canada about their fast living and their usage of hip flasks at parties as there is here in the United States. Legalized liquor has not solved the young people's problem; on the contrary, it has aggravated the problem; and I should think that Mrs. Hanis, Police Matron of Vancouver, B. C., is mighty near the truth when she said to a representative of the Vancouver *Daily Star* that "there is more drinking and use of narcotic drugs among young boys and girls in Vancouver than there has ever been during my fourteen years' experience here."

Now, alongside the opinion which would have us believe that liquor drinking is much more prevalent in our colleges and universities today than it ever was in the old days, let me place the testimony from the pen of Professor Charles C. Clark, of Yale University:

"I am not a prohibitionist and have never been. I will admit to you, however, that the effect of Prohibition at Yale University has been good. I know whereof I speak, for I have been a member of a committee on discipline for a time dating back many years before Prohibition. I know conditions intimately. I do not pretend that the students are prohibitionists or are not drinking, but the change has been simply revolutionary. In the old days our committee was constantly busy with cases involving intoxication and disorders originating from it. Now we have practically no business of the kind at all to transact. Moreover, this is in spite of the fact that in the old days we rarely troubled ourselves about a case of mere intoxication if it had not resulted in some kind of

public disorder, whereas now intoxication of itself is regarded as calling for the severest penalty."

Professor Clark is ably backed up in his contention by the Chief of Police in New Haven, Conn., who says:

"Speaking from the authentic records of the police department there is much less drinking now than before the 18th Amendment went into effect. Yale undergraduates are much better behaved than then, and one of the direct benefits of Prohibition is that their conduct has improved so materially."

Surely such men are in a much better position to know just what is happening to students in colleges and universities than are the rank and file of people who seem perfectly contented to judge the millions of young people in this great land by the wild doings of a few smart alecs.

We do not deny the existence of drinking among students in American colleges and universities. We admit the charge. But there are three things in this connection that I for one refuse to admit:

1. That the trouble is anything like as serious as the scandal mongers would have us believe.

2. That the trouble is anything like as bad as it would be if we had the old time saloon or even a modified form of it.

3. That Prohibition is responsible for the trouble, when we consider that the problem is much more acute in countries where no Prohibition law has been adopted. The *Boston Post* put it this way some time ago:

"The *Post* has put itself on record in favor of modification. But we will say this—if there are no better arguments than the one which represents our boys and girls as guzzlers and tipplers and dancing along the road to perdition because they can't get beer and wine, our faith in modification is sadly shaken."

And well it might be. Parents of America, have faith in your young people; let them know you have such faith in them and that knowledge I am sure will be to them a high and holy inspiration to reach out, measure up and make good. Please do not take part with the conspirators against Prohibition, in hurling the most iniquitous slander that has ever been thrown into the faces of hundreds of thousands of the very best type of young manhood and womanhood that this or any other country has ever produced.

Among Our Colleges

How the New Year Opens

(Continued from last week.)

The new College Year has opened in a significant way at Nebraska Central College. The year was opened formally with special Chapel exercises on Tuesday, September 21. The address was given by Philip N. Shedd, pastor of the Presbyterian Church of Central City, who spoke in a most fascinating and helpful way on, "The Romance of Right Living." Walter H. Wilson, General Superintendent of Nebraska Yearly Meeting, led the devotional service. A very successful and pleasing reception for new students was given by the Y. M. C. A. and Y. W. C. A. on Friday evening, September 14.

GUILFORD COLLEGE

Guilford College opens with an enrollment that matches the largest in its history, namely 291. This was accomplished in the face of an unusual decrease in the prospective students, largely due to financial trouble. However, this is no cause for worry considering that the other colleges and universities in the state have the same problem to face. Of the 291 enrollment 113 or 38 per cent are Friends. There are eight Yearly Meetings, ten States, the District of Columbia, and two foreign countries represented.

The opening this year is eventful in that it ushers in a new, progressive curriculum which automatically causes the student to draw on the courses he has already completed. Thus the college course becomes unified and interdependent.

Not only in the faculty and curriculum have noticeable changes been made but one entirely new department has been added. This is an Expression Department, of which, under the leadership of Mrs. Max Noah, much is expected. Mrs. Noah is a graduate of Iowa State Teachers College, where she received excellent training for this type of work.

The Faculty has changed and the personality of its members is making a pleasing effect on the college community. There are eight new members and one former member who is returning, making a total of 28. Several members of the Faculty are taking an active part in the work of the Friends throughout America: Samuel Haworth was a class leader at the Young Friends General Conference which was held at Richmond this summer. Elton Trueblood took an active part in both the Young Friends Conference of New York and Baltimore Yearly Meetings. President Binford gave an address on "Religious Education and the Friendly Training of Ministers and Members" before the Baltimore Yearly Meeting.

The Community Chorus of 100 voices which was organized last year under the leadership of Mr. Noah, has created much favorable comment, and will be continued again this year. The chorus includes members of the college and of the community. It is a great factor in bringing the two closer together.

Noticeable changes have been made in the equipment and improvements of the various buildings on the campus. A new cabinet for a card catalogue which was given by the graduating class of last year has added to the efficiency and effectiveness of the Library. Much needed work has been done at New Garden Hall, one of the girls dormitories. A new entrance has been made to King Hall. The crowning achievement, however, is the remodelling of the auditorium by the Guilford College Club. It has been made a thing of beauty. The walls have been completely worked over, the stage has been refurnished, the floor to the auditorium has been recovered, and new seats have replaced the old ones. Last year and this have seen many improvements in building and equipment. Guilford is entering a new and important year of work, and with these advantageous changes, it is expected that considerable progress will be made.

The spirit which has been shown on the part of the student body with the opening of this College year is unusually fine. The students entered earnestly and quickly into their class-work and are showing a splendid interest in all the activities of the College. Taken as a whole, it is one of the finest groups of young people that the College has had. Because of serious crop conditions which have prevailed throughout this section of the State during the past summer the enrollment is somewhat smaller than last year. The prospects for attendance were never so promising but financial circumstances made it impossible for many worthy young people to come. All three States included in the Yearly

Meeting are represented this year: Nebraska, South Dakota and Colorado.

One of the most gratifying features in the work of this College year is the interest being shown in the Christian activities of the College, especially through the Y. M. C. A. and Y. W. C. A. Not for many years has there been such a keen interest manifested. Both of the Christian Associations held Retreats near the opening of the year to make definite plans for their work. The meetings of the Associations held each week are being largely attended.

There were only three changes in the Faculty list for this year. Those who had been serving the College most acceptably but who, for various reasons felt that they should engage in other work, were: Debora Stratton, J. Theodore Peters and Ralph H. Boring. The new members on the Faculty are as follows: Emily K. Hottenstein, Head of the Department of Education and Psychology; John W. Beeman, Dean of Men and Professor of Chemistry and Physics; Philip N. Shedd, Instructor in Religious Education. Emily K. Hottenstein is a graduate of Penn College and a former Scholarship student at Bryn Mawr College. She has had a number of years of successful teaching experience and is well qualified to serve in the Normal Training Department. John H. Beeman is a graduate of Friends University while Philip N. Shedd is a graduate of Coe College and of the Presbyterian Theological Seminary at Omaha. Other Faculty members are as follows:

Ora W. Carrell, President and Professor of Religious Education; Matthew Herbert Watson, Dean and Professor of History; Milo H. Crosbie, Principal of College Preparatory Department and Professor of Latin and German; Julia M. Crosbie, Professor of English; Golda O. Ruan Carrell, Professor of Expression and Public Speaking; Charles E. Ellis, Professor of Science; Clotilde L. Pretlow, Professor of Spanish; Everett C. Crites, Professor of Mathematics and Director of Physical Education for Men; Hazel Thornburg, Professor of English and Director of Physical Education for Women.

In addition to these, Guy W. Solt is serving as Extension Secretary; Harlan T. Jones as Treasurer and Superintendent of Buildings and Grounds, and Winnifred Boone as Matron of the College Boarding Club. The College is exceedingly fortunate in having such a strong and capable staff for the year.

WILMINGTON

The enrollment at Wilmington College is the largest in the history of the school; there are 167 men and 161 women. About 10 percent of the students are Friends.

Professor Oscar Boyd of the College was operated on for appendicitis on the twenty-third of September; and as his case was a very severe one, he will be unable to return to college duties for some time to come. Doctor Russell Davis is caring for his classes in his absence.

Professor Willis Hall is absent on leave this year, having won the Clement M. Biddle Geneva Scholarship.

President B. O. Skinner arrived for duty on October 2 and will be permanently located in Wilmington.

New faculty members include: Dr. Russell Davis, Florence N. Hanson, Ethel Ward, Frank Hazard, Harley H. Smith and Luther Jones.

PACIFIC COLLEGE

Pacific College has opened its work for 1928-29 with a slight decrease in enrollment over last year, which may be changed to an increase with the opening of the second semester. A little more than 53 percent of the students are Friends.

President Levi T. Pennington of Pacific College is having many calls to speak in the interest of Herbert Hoover's candidacy. He was one of the principal speakers at the opening meeting of the state campaign, which was held in Newberg, Hoover's old home town, and he recently spoke before the Portland Women's Research Club on behalf of Hoover, Milton Miller, ex-senator, speaking on behalf of Governor Smith.

New members on the Faculty this year are: Emmett W. Gulley, who is acting Professor of Economics and Sociology during the absence of Professor Dwight W. Michener; his chief responsibility, however, is his work as Director of Physical Education; Helen Hester Wood, Acting Professor of Chemistry, during the absence of Professor F. W. Perisho; Horace C. Terrell, Instructor in English and History and Assistant Coach: (these three are former students of Pacific College who have done graduate work in various institutions); Dorothy Verplank, a product of Pacific and Whittier Colleges, who did graduate work at the T. Wistar Brown Graduate School at Haverford College, Instructor in English and Director of Physical Training for women; Laura A. Betts, Librarian, graduate of the Library School of Pratt Institute; Alice B. Myers, graduate of Reed College, with graduate work in University of California, Professor of French and German.

The student body has voted unanimously to conduct one chapel exercise a week during the semester, as it did for the second semester of last year.

After a successful season of soccer in 1927 the College has decided to follow that game this year instead of football. Last year Pacific's goal was never crossed and with the combination of that experience and several new men, a good record is expected for this year.

In the absence of Professor Floyd Perisho this year, Professor Russell W. Lewis has been chosen as Vice President of the College faculty.

FRIENDS SCHOOLS AND THEIR RANKING

An investigation has recently been published (Rating of Private Schools—Clay J. Daggett, University of Wisconsin) into the opinions held by private and public school heads regarding the standing of private schools. A questionnaire was addressed to all the heads of such schools and to several hundred public school principals, asking them to name the best school in the following classifications: military, boys', girls', and co-educational.

Two hundred and fifty-nine replies were received from all parts of the United States, New England predominating. They indicate that the best known school in the United States is an Indiana military academy, one hundred and fifty-eight votes placing it as the first, second, or third best of its class.

The best known Friends school is George School, with nineteen votes. George school is ranked second in the co-educational class, a New England academy being ranked first with twenty-three votes. Other Friends schools were also mentioned, and their names are given according to the number of votes received: Westtown School; Germantown Friends School; Moses Brown School, Providence, R. I.; Lincoln School, Providence, R. I.; William Penn Charter School, Philadelphia, Pa.; Friends Academy, Locust Valley, L. I.; Friends Seminary, New York City.

Three hundred twenty schools were included in the list. It is a fair statement that Friends schools are as well known as the average. There are, all told, sixteen schools better known than the leading Friends school, George School. Five of these are military, seven are boys' schools, three for girls only, and one co-educational.

The sixteen shools rated above the leading Friends school are much more widely known. The number of votes ranged from twenty to one hundred and fifty-eight, and averaged forty-seven, as compared with George School's vote of nineteen.

If one considers the comparatively small number of Friends schools, and the limited public reached by them, it is remarkable that so many of our schools should be included in this rating list. It is also true that, although Friends schools may be well known locally, they have not yet assumed any position of leadership among the schools of the nation.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

WRITER ASKS WHAT HAS HAPPENED TO WAR

If Friends are to make their peace testimony effective, they must be ready to meet the arguments of the man of the streets. While our testimony is essentially one dealing with spiritual values and moral standards, unless we can in addition to this put our testimony in terms which are understood and accepted by the average American, we cannot hope to get very far in the elimination of war. We can appeal to a small spiritual minded group and perhaps can increase the number of martyrs, but if our testimony is to be effective, we must add to this spiritual and moral appeal arguments which will convince those who as yet are unwilling to accept our fundamental thesis of the efficacy of love and goodwill to overcome the evils of the world. This does not mean a retreat from our fundamental principles, but an addition to it and an interpretation of them in terms which the average man is willing to accept.

A contribution to this thinking has been made by Garet Garrett in an article published in the *Saturday Evening Post* of August 11, 1928, entitled "What Has Happened to War?" "A few years ago, a singular psychic disturbance occurred in this country. To someone walking up Fifth Avenue the thought came suddenly: 'How rich we are! What a temptation this American spectacle must be to the rest of the world! Surely something will happen. It is not safe to be so rich. Historically it is not safe.'

"Then he said it out loud, and because a great many people had been silently thinking it, the thought passed back and forth through the country like a shudder. You heard it at dinners, in speeches, in editorials. A people so rich had better look to their defense. Anything might happen. The world was envious. Could it be trusted to withstand such temptation? ('Anything,' of course, meant a combination of foreign nations to get their hand on America's wealth.)"

From the point of view of the advocate of peace, this presents a real psychological problem which we must face squarely and answer. The answer of the author is interesting and well worth being acquainted with. He says in part, "This disturbance illustrates the habit of fear surviving from the time when wealth could be carried off. It is a fear lacking in common sense to distinguish between old and modern forms of wealth." And then he points out the practical impossibility of transporting to those who covet them our skyscrapers, our railroads, our chains of mass production, the ideas and ideals that keep industry going. He admits that gold might be carried off, but all the gold in the country would not be a sufficient reward for the trouble of taking it. "Gold is no longer wealth. With no gold at all we might still be quite as rich as we are. Modern wealth is not portable; it exists in forms that cannot be transferred to war."

And yet all this wealth may be borrowed and is at the disposal of those who are willing to pay interest for it. And the author points out that not only is it much cheaper to get the wealth by paying interest rather than by war, but that also the power of interest to command the use of wealth is enormously greater than the power of war to the same end.

It was possible for imperial Rome to transport labor in the form of slaves and food and increase her wealth. It is interesting to note, however, that at the end of the World War the Allies were unable to make the war profitable. To begin with, the actual cost of victory enormously exceeded the value of the enemies' total portable and convertable wealth. If the entire German population had been sold into slavery at $100 a head, the proceeds would represent perhaps one-tenth of what it had cost the victors to win the war. What then could the Allies do? "If they weakened Germany, she could not pay reparations. If they left her with her dynamic power, she would be strong again and nobody could make her pay. The nations choose the second as the lesser evil. To let Germany live was imperative. To clarify the reasons why it was imperative is the task to which political thinkers should be addressing their whole intelligence; for these are also the reasons why war for economic advantages now for the first time in the history of the race is a bankrupt enterprise."

ISOLATED SEEKERS

Marion C. Fox, in a recent letter to the American Friends Service Committee, tells of a German man and his wife who discovered twenty years ago the value of silent worship and practiced it in their home, finding it helpful in all times of extreme difficulty. "Accidentally they saw a notice in a newspaper of a meeting at Edward Kuehler's house in Frankfurt to be addressed by Joan Fry. They went to it and found there what they had already discovered for themselves." Her letter continues: "We have two functions: on the one hand to help the more definite Quaker Movement, and on the other, to reach out in all directions to those who are feeling their way into something which we hardly understand as yet."

In the United States there are many people who are seeking the better way and are finding it in a small measure, perhaps, without having heard of the Quakers. It is a strength to such to be brought into actual fellowship with those who are more actively identified with the Quaker Movement. They should be put in touch with a local Friends Meeting or with some individual who can sympathize and encourage them in their seeking.

CHILDREN AND PEACE

"Did killing people make him great?
Then why was Abner Young
Who killed his neighbor last July
Put into jail and hung?"

Thus queried Son of Father in the poem "How Big was Alexander, Pa?" which appears as one of the selections in "Peace Crusaders—Adventures in Goodwill," compiled by Anna Griscom for the American Friends Service Committee. In this book are brought together a remarkable collection of stories, poems and essays just the kind children like, full of action and adventure, but based on the ideals of goodwill and brotherly love rather than killing and hatred.

What boy or girl, or older person for that matter, would not be thrilled by the story of the Austrian colonel as he tells of his troops marching down the streets of the Tyrolese town, and how he was unable to capture it although not a shot was fired or a sword drawn in its defense? Or the story of how Guy Morgan won the friendship and respect of a larger boy who had blacked his eye, and called him coward although Guy kept the promise to his mother not to "beat up" his opponent.

And then there is another type of a story of "How Jack's Birthday Present Went Over Seas"—how Jack, an eight year old boy, from his plenty found means of helping an eight year old boy in another country, or the delightful story from the old legend of India of the way the quails outwitted the hunter.

The poems range all the way from the "Games are Games" by Anna Curtis, the last verse of which is:

"And so, whatever games you like,
Don't fear to travel forth,
For games are games, and played the same,
From farthest South to North."

All the way from this to Herman Hagedorn, Jr.'s "The Pyres," part of which is:

"Pyres in the night, in the night!
Torches, piercing the gloom!
Look! How the sparks take flight!
Stars, stars, make room!

Smoke, that was bone and blood
Hark! the deep roar—
It is the souls telling God
The glory of war."

Among the essays appear such substantial compositions as "Unknown" by Bruce Barton; "The Abolition of War," by Sherwood Eddy; "The New Kind of Hero," by Rufus M. Jones; "America's Experiment in Disarmament," by Wm. I. Hull; "The Boxer Indemnity," by Janet Payne Whitney; "Each Nations' Contribution to the World," by Fannie Fern Andrews.

Selections have been made from such authors as Henry Wadsworth Longfellow, John Greenleaf Whittier, G. Ashton Oldham, James Russell Lowell, Alfred Tennyson, John Oxenham, Rudyard Kipling, Edward Markham, James Oppenheim, Leo Tolstoy. These poems, essays and stories are selected with the younger child in mind. They are stories of action and adventure and are especially suitable to be read to children in connection with Sunday schools, public schools, boys and girls clubs, or in the home. It was compiled to be used in connection with the Youth Peace Contest—a peace declamation contest for children from the age of nine to 15 years inclusive. which is being promoted by the American Friends Service Committee, but its use is by no means limited to this.

Not only should this book be in the libraries of the schools, Sunday schools and the public libraries, but it should be in the hands of all those who are working with children who wish to convey to them the idea of international understanding and goodwill. There is not a leader of children anywhere but would find this book very useful for this pupose. The price is $1.50 and the book may be had from the Friends book stores.

PROHIBITION VOTE IN AUSTRALIA

May E. Creeth of Perth, Western Australia, has written to the Service Committee that the Friends and a few others in Australia are putting up a real fight for Prohibition. She writes, "I am sure we are making progress lthough at times one doubts. The liquor people have poured out money like water." The paper *West Australia* for September 3 reports that in New South Wales the vote on Prohibition was as follows:

For Prohibition.....331,085
Against Prohibition 820,752

Industrial districts and rural areas all went "wet." Evidently Australia is in the grip of the liquor interests.

It is surely strange how we still do honor to some of the great conquerors in history who were merely utterly immoral brigands—men like Frederick the Great and Napoleon, men no doubt of very great intellectual power but of barbarous ambition. These perversions of patriotism have often led nations into unnecessary war. . . . They begin with ringing their bells, and they generally end with wringing their hands.—DEAN INGE.

A STIRRING CALL TO FRIENDS OF PEACE

S. E. Nicholson Shows How Defeat of Hoover Might Set Back Cause of Peace for Years.

I have a deep concern to present some observations on the present political campaign to some of the friends of peace in the United States. I am sure that no one of my acquaintance will doubt my sincere interest in this vital question of international amity and my desire that it shall succeed.

The information that certain peace advocates are supporting the candidacy of Governor Smith for President and certain others that of Norman Thomas prompts the writing of this letter. It is my conviction that the cause of peace may be in danger of being set back a good many years.

1. Few will doubt the serious involvement of prohibition in the campaign by reason of the pronounced opposition of Governor Smith. Multitudes of us in and out of the church are urgently anxious for the approximate settlement of this question that we may be able thereby to take up constructively this other great question of peace.

I know that some have been disturbed by the preparedness utterances of Mr. Hoover. I do not agree with him myself on that subject, but I learned long ago that if I waited until I found a candidate with whom I agree in every particular, I would never cast a vote.

It cannot be doubted that in the public mind prohibition has the right of way over that of peace in this particular campaign, nor can the intensity of interest in prohibition and its enforcement on the part of great masses of our population be denied. Millions are fighting to save the nation for sobriety.

If Governor Smith wins the election, it is my best judgment that the cause of peace will be sidetracked in large measure for a decade, if not for a generation. Such an event would at once set the prohibition forces in array to prevent the newly elected president from achieving his hostile purpose to modify if not at once destroy prohibition. The church, which is the great reservoir of potential peace sentiment, would turn again, as in pre-prohibition days, to the liquor fight. It would be inevitable that for years to come the prohibition battle would be fought over again, for whether we wish it or not, it is unthinkable that the country will go back to the liquor traffic without a struggle such as the country has not yet witnessed.

On the other hand, if Mr. Hoover is elected, after the organized wets have poured out their best endeavors for six years past in getting ready for the campaign of 1928, and with Mr. Hoover's interest in prohibition and his well known tendency to get things done, the intensity of the fight over liquor is bound to recede in my judgment, as the country enters upon a better era.

If for no other reason than to get the ground cleared in considerable degree of this particular issue, the peace people, in spite of preparedness, will in my judgment set forward the cause of peace by contributing to the election of Hoover.

2. I have said I do not agree with Hoover on preparedness. But we must not forget that after all that is only an incident in the peace issue. Hoover has a passion for peace, and knowing the world and world conditions as he does, it is my belief that as President he would contribute to the coming of world peace far and away more than any other man who could have been thought of who had a chance to win the presidency.

We must keep in mind that the peace cause is not in position to turn down everybody who may not agree with us in our particular way of thinking on the peace issue. For our converts for peace must be won largely from the present preparedness ranks. And the peace cause does not need converts.

There are many other reasons why I personally am for Mr. Hoover. I have had some opportunity to study him at rather close range, and to my mind he is one of the world's ablest executives with a passion for human happiness and welfare excelled by none.

But however my readers may agree with this estimate, I am deeply concerned that the friends of peace may not do the thing that will help to set back our cause for years to come.

S. EDGAR NICHOLSON.
370 Seventh Ave.,
New York City.

OBSERVE DAY OF PRAYER

November 4 has been set apart as a day of prayer for the various interests of Indiana Yearly Meeting. In recent years this day has come to have larger meaning. The Evangelistic, Pastoral and Church Extension Board would remind Friends that "all our efforts to build the Kingdom of God in the earth must be based on prayer if we are to achieve enduring success. Pray for larger missionary giving; for the success of missionaries on the field. Pray for the home base, the extension of our work in the home field; for the work of religious education; that our meetings for worship may be seasons of great value and that they may issue in the practical uplift of those about us." The board is giving much serious thought to the question of evangelism and a special committee is working out a constructive program for proclaiming the gospel message and gathering others into the fold of Christ. A general observance of the day for prayer is urged for all meetings.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WHAT WOULD HE DO TODAY?

Editor THE AMERICAN FRIEND:

I think it is good for us, who bear the name of "Friends," to review a little of our history. Let me refer to that period of persecution, near the middle of the seventeenth century, by quoting from "Friends in the Seventeenth Century," by Charles Evans:

"On the 21st of 10th month, 1658, in Boston, an Act was proclaimed, "That every person or persons, of the cursed sect of the Quakers, who is not an inhabitant of, but is found within this jurisdiction, shall be apprehended without warrant, where no magistrate is at hand, by any constable, commissioner or selectman, and conveyed from constable to constable to the next magistrate, who shall commit the said person to close prison, there to remain without bail unto the next Court of Assistants, where they shall have a legal trial: and being convicted to be of the sect of the Quakers, shall be sentenced to be banished *upon pain of death.* And that every inhabitant of this jurisdiction, being convicted to be of the aforesaid sect, either by taking up, publishing, or defending the horrid opinions of the Quakers, . . . and withdrawing from our church assemblies, and instead thereof frequenting meetings of their own, in opposition to our church order; . . . every such person, . . . shall be committed to close prison for one month, and then, unless they choose voluntarily to depart this jurisdiction, shall give bond for their good behavior, and appear at the next Court, where continuing obstinate, and refusing to retract and reform the aforesaid opinions, they shall be sentenced to banishment upon pain of death."

"John Rous, Christopher Holder, and John Copeland, after having been repeatedly whipped in the Boston prison, because they were Friends, and would not stay away, when they believed themselves called by their Divine Master to go there, were, on the seventh of seventh month, 1658, brought into the Court, and sentenced, each to have his right ear cut off."

Another law was: "That if any entertain a Quaker though but a quarter of an hour, he shall forfeit five pounds, (about twenty-five dollars). If any see a Quaker, he is bound, though he live six miles or more from a constable, to give immediate notice to him, that if a constable know or hear of any Quaker in his precinct, he is presently to apprehend him and if he will not presently depart the town, to whip and send him away."

Sewell gives a full account of the trial and execution of William Robinson, Marmaduke Stevenson and Mary Dyer, from which I quote: "On the 20th of October, 1659, these were brought into the court, where Gov. John Endicott and others were assembled. Endicott said they had made several laws to keep the Quakers from amongst them; and that neither whipping, nor imprisoning, nor cutting off ears, nor banishing upon pain of death, would keep them from amongst them. He said: 'Give ear, and harken to your sentence of death.' William Robinson then desired that he might be permitted to read a paper, giving an account of the reason why he had not departed that jurisdiction. But Endicott would not suffer it to be read, and said, in a rage, 'You shall not read it, nor will the court hear it read. You shall be had back to the place whence you came, and thence to the place of execution to be hanged on the gallows till you are dead.' The same sentence was pronounced against Marmaduke Stevenson and Mary Dyer."

William Leddra was the last Quaker to be hanged. He had been whipped and imprisoned some time before, and Sewell says: "It was on the 9th, of January, 1660, that he was brought in court, with his chains and log at his heels; and he asking the jailor, when he intended to take off the irons from his legs, the jailor roughly answered: 'When thou art going to be hanged.' After some conversation, he was asked if he would go to England, but he said: 'I have no business there.' Then he was told, he should go by way of the gallows."

Sewell further says: "When the news of William Leddra's death came to England with information of others going the same way, Edward Burrough and others having got audience of the king and told him, 'there was a vein of innocent blood opened in his dominions, which if it were not stopped would overrun all.' The king replied: 'But I will stop that vein.' Burrough desired him to do it speedily, 'for we know not how many may soon be put to death.' 'As speedily as you will,' said the king. A mandamus was forthwith granted, and a Quaker, Samuel Shattock, an inhabitant of New England, who had been imprisoned in Boston, and was banished on pain of death, was appointed the king's deputy to carry the king's mandamus to Boston bearing the superscription: 'To our trusty and well-beloved John Endicott, Esq., and to all and every other the governor, or governors of our plantations of new England, and of all the colonies thereunto belonging: that now are, or hereafter shall be; and to all and every the ministers and officers of our said plantations and colonies whatsoever, within the continent of New England'."

Samuel Shattock in company with the commander of the vessel delivered the mandamus in person to the governor, who soon after said: "We shall obey his majesty's command." And the keeper of the prison was ordered "forthwith to release and discharge the Quakers in your custody."

In view of the changed relation of the Quakers to other Protestant churches, one wonders what Governor Endicott would do if living today? Being a Presbyterian, of course he would be a strong Protestant. Would he choose the least of two evils? Would he vote for a wet Catholic or a cursed dry Quaker?

WM. P. SMITH.

Lindsay, Calif.

HOSPITALITY FROM AN ENGLISH VIEWPOINT

Editor THE AMERICAN FRIEND:

The Apostle Paul in writing to the Romans, speaks of hospitality as one of the Christian virtues to be desired. In writing to Timothy and to Titus he emphasized this as one of the necessary qualifications for a bishop, and Peter in writing to the Christian flock emphasizes this virtue as necessary for their testimony, "as good stewards of the Grace of God."

It may seem strange to take this topic in writing to Friends in America amongst whom hospitality is an inborn grace which has been so wonderfully exercised towards English visiting Friends.

We have been welcomed in your meetings, you have opened the doors of your homes to us and treated us with a cordiality beyond words. You have taken us into the circle of your friendship and made us feel at home amongst you. You have borne with our perhaps unfamiliar way of proclaiming what we take to be the truth. Your fellowship has been precious to us and our visits to your meetings, to your homes and to your schools and colleges remain undying memories of happy service.

But it has been brought to us in divers ways that when you come to the old country to visit the homes of your forefathers and to make acquaintance with the birthplace of your Quakerism, it sometimes happens that our arms do not seem to open in welcome and that the glow of friendship seems to be near extinction.

In London Yearly Meeting this year, one of our Friends who had been laboring amongst you strove very earnestly with us to amend this fault and we have been grieved that you should think we have lacked anything in kindliness towards you.

You will, I am sure believe me when I say that such a fault is one we should greatly deplore. But you could render us a real service if you will help us to overcome this apparent lack, and to wipe away the reproach of which we have been ac-

cused, perhaps not without reason. When in London, come to Friends House, to the Central Office—and introduce yourselves with the same genial openness which you practice in your own country. We have no "Bishops," but we long to let our lives, our actions, our words, show that we are among those who, through our Master and Lord, have become "Priests unto our God."

There is something more in the interchange of friendship than the interest of persons, or even the Society of Friends. There are elements in both our nations only too ready to make sensational play of grievances real or imagined. There are in our national policies, occasions which seem to part us as nations, but surely the more we as individuals and as members of the Society of Friends are linked in bonds of kindly fellowship the more will such differences cease to matter and the more will our nations be united in a common effort for the welfare of the whole world.

J. W. HARVEY THEOBALD.

Friends House, London.

THE NEW SEGREGATION QUESTIONED

Editor THE AMERICAN FRIEND:

The title of John O'H. Harte's recent article in your columns, "The New Segregation," may have led some of us to think him antagonistic to Young Friends' work.

With his concern that Friends young and old shall work jointly for the Kingdom and our Society we all agree. But I am sure if he has evidence that Young Friends activities divorce them from older Friends, it is the exception to the experience of many groups.

After the war some of us in Philadelphia had part in forming a young Friends Committee which is still doing effective work among younger people. Well I remember a public meeting for worship we held in a neighboring town at the time of a summer school at Haverford. To feel ourselves wholly responsible for the conduct and worship of that meeting meant a deepening of interest we could never have felt had older shoulders been present. As far as I can observe all of those first interested in our committee have graduated into full Meeting activities with much more usefulness than if the training had been omitted.

Does John O'H. Harte object to High Schools and colleges for the youth because education should continue throughout life? Does he not know that young people (even in this age) are bashful and will express their thoughts, which they realize are often experimental, more freely among themselves alone than before those whom they respect as more wise?

Several bogeys are hindering our young Friends. Let us suppress the bogeys, not the young Friends, and let us lead with full encouragement every indication of initiative by our youth in religious matters.

J. PASSMORE ELKINTON.

Philadelphia, Pa.

How Are You Voting?

Right now the political campaign occupies the thought of the American people. In cities and country districts, on the street corner and in the store, in church aisles and college halls, may be heard conversation about the prospects of this, that or the other candidate. The radio, the periodical, the daily newspaper, and political spellbinder all clamor for the ear of the voting citizenry. Some will vote one way, some another, and some will not vote at all. It is notoriously true that in many elections not more than fifty percent of the regular voters cast their ballot.

But there is one election in which every Friend will vote. That is the election that determines whether the cooperative work of the Five Years Meeting shall go forward or backward. It is the vote that settles the question as to whether a good many boys and girls shall be given or denied a Christian education. It determines whether missionaries shall be sent out, recalled, kept at home or required to go without salary. It fixes the spiritual service in behalf of churches and peoples both at home and abroad. In short, it settles the question as to how largely Friends will share Christ with others.

In this particular election the ballots are actual dollars. To carry the election, 104,309 greenback votes are needed between October 1, 1928, and March 31, 1929. Some Friends have been voting regularly month by month, thus indicating their desire for the work to go forward. But, to date, there appears the long list of absent voters who haven't been stirred up to go to the polls and cast their greenbacks.

Some folk have a habit of waiting until a half hour before the ballot box closes and then rushing in frantically to claim their citizenship privileges. And there seem to be some Friends who wait until February or March to cast their vote for the united work of the church. Then there is a mad scramble. Preachers preach, missionary leaders urge, Board secretaries cry aloud, some who have voted pull coat sleeves—all in an attempt to get the last minute greenbacks into the treasury before the books close on March 31.

Why not spend November and December in getting out those who have not voted? Call upon them in person to secure a pledge, inform them from the pulpit that their ballots are due, waylay them in the aisle to know whether they have voted for the united work of the church, call them over the telephone to be sure they go to the polls and cast their greenbacks, pray for them that they may become more concerned for the progress of the Kingdom of Christ.

And remember—every Friend is a voter. To cast the greenbacks for the united work is to help in its progress. To withhold the vote is to refuse to share in the united activities of Friends.

How Are You Voting?

QUAKERDOM · AT · LARGE

To fill the vacancy caused by the death of John R. Cary, Charles M. Woodman of Richmond, Secretary of the Home Mission Board of the Five Years Meeting, has been appointed as Treasurer also, to serve until the organization of the new Board of Missions next May.

Dr. Ruth Hull, whose old home is at Central City, Nebraska, where she was graduated from Nebraska Central College in 1917, sailed from Vancouver, B. C., October 11 to take up medical missionary work in India. For the past few years she has been the resident physician for the Women's State Reformatory of Massachusetts.

Rufus M. Jones will assist in the dedication ceremonies of the Chicago University new Hilton Chapel on Sunday, October 28. In the evening, he will address the Chicago Sunday Evening Club, in Orchestra Hall, Michigan Avenue. The program will be broadcast over WMAQ, radio station of the *Chicago Daily News*, and is available nationwide.

Lindley D. Clark and wife, Dora B. Clark, have removed from Washington, D. C., to the nearby city of Baltimore, their address being 1602 Bolton St. For thirty-six years Lindley Clark, who is in the government service, has served Washington meeting of Friends with great faithfulness, during the greater part of which period he has been the active minister of the meeting.

Joseph John Mills passed away at his home at Pasadena, California on October 17. In his active life he was one of the best known ministers and educators among American Friends. From 1884 until 1902 he was President of Earlham College, after which he held important pastorates in the Society of Friends. He served as Clerk of the Five Years Meeting in 1912, after which he was chosen as its first General Secretary. Funeral services were held at Pasadena, Friday, October 19, following which the daughter, Gertrude Mills, accompanied the remains to Indianapolis, Indiana, where interment was made following the funeral services in that city on Wednesday, October 24.

Gurney and Elizabeth Schneider Binford, long time missionaries to Japan and now on furlough, are spending a few weeks with Mrs. Binford's mother, in Richmond. They plan to visit Quarterly Meetings in Ontario during November and early December, as representatives of Canada Yearly Meeting in which capacity they have served most acceptably for more than thirty years. Letters of greeting which they brought from their Monthly Meeting in Japan and from Japan Yearly Meeting of Friends, were presented and read at Whitewater Monthly Meeting in Richmond last week. These ties of love, personal and verbal, strengthen the arm of the church in the great task of bringing in the kingdom of God among the nations.

Chicago All-Friends Day, October 27, and its now apparent ramifications will include an unusual Quaker event as one Friend announces his purpose of observing the Illinois-Northwestern football game at Champaign, Illinois. He will leave the Illinois Stadium at close of game, about 4 p. m., by airplane, the distance of 125 miles to Chicago to be covered in something over an hour's time, permitting dinner at Hull House among Friends and Rufus Jones' anticipated fine talk as compensation for the trip.

The Twin Cities Penn Club of Minnesota had their annual meeting, September 29, at the home of Charles W. and Sadie Brown George, just outside of Minneapolis. Those present were Loyal and Ethel Thomas, Roscoe and Isabella Coffin, Charles W .and Sadie B. George, Mary L. Shipley, C. Shirley and Alice Brown Tyler, and Ellison R. and Harriet W. Purdy. After a bountiful picnic dinner, the members of the club met in business session with Loyal Thomas presiding and Alice L. Tyler, secretary.

Alfred C. Garrett of Philadelphia gave addresses, both morning and evening, October 14, at First Friends Meeting, Richmond, and the following morning spoke before the Ministerial Association of the city, on his impressions while attending the Lausanne Conference as the delegate from the Five Years Meeting of Friends. The message of the church to the world, the creed and the sacraments were topics considered with an outlook toward greater church unity. His interpretation was much appreciated, and the success of this great ecumenical conference, the first in twelve centuries, as portrayed was an inspiration to his hearers. He also addressed gatherings of Friends at Wilmington, Ohio, Muncie, Indianapolis, Plainfield, Mooresville and Westfield, Indiana.

The annual conference of the Council of Federated Missions in Japan was an attractive feature of the Karuizawa summer program. The agenda and discussion centered around the findings of the Jerusalem conference, with particular emphasis upon the task of reaching the as yet entirely unevangelized rural masses of the country. Many excellent and forward-looking papers were presented and discussed, among the most stimulating being those of the Japanese, to whom the missionaries must look for ever-increasing leadership in infiltrating the life of the nation with Christian ideals. From a background of rich experience, Dr. Henry T. Hodgkin, long known as chairman of the National Christian Council in China, brought words of inspiration and advice in the devotional hours of the conference.

NEWS OF OUR MEETINGS

Honey Creek Quarterly Meeting was held at Chester, Iowa, October 6 and 7. Moses Mendenhall, the new Yearly Meeting superintendent, was present and gave a very helpful sermon, Saturday morning. Others present were our aged Friend Ezra Hinshaw, Carrie Butler, and Bessie Collins who gave the missionary sermon Saturday night and spoke again Sunday morning. Saturday afternoon was given over to the Endeavorers of the Quarterly Meeting with Gladys Morris presiding, when addresses and special music were given by the young people.

Ferrisburg Quarterly Meeting was held at Monkton Ridge, Vermont, October 13-14. Levinus K. and Margaret Painter with their two children motored up from Clintondale, N. Y., and he had acceptable service in the meetings for worship. He also delivered the message in the two Methodist churches which are federated with the Friends Meeting under one pastor. The united Young People's League was held at the Ridge, Sunday evening, when Levinus Painter gave an earnest message on "Life With a Purpose." Abbie G. Birdsall of South Starksboro, remained a few days in Monkton to visit Friends in their homes.

Ten human interest sermon themes are announced by Willard O. Trueblood, pastor of First Friends Church, Whittier, California, for the evening meetings during the three months which close the year, beginning October 14 and closing December 16. The sermons will constitute a study of some Old Testament characters in the light of New Testament morality. The themes are: Safety First, a Fallacy—Hobab; A Man Who Fought the Stars—Sisera; A Girl in the Far Country—Ruth; A Great Man Wrecked by Jealousy—Saul; Three Unknown Heroes— ? ? ?; A Superlative Ego—Rehoboam; A Woman Who Wrecked a Nation—Jezebel; A Handicap Overcome—Naaman; A Girl Who Risked All—Esther; A Man Under Weight—Nebuchadnezzar. Special music

will contribute to the spirit of worship and a cordial welcome is extended to all who may be able to grasp this opportunity for spiritual fellowship.

Eliezer and Flora Hobson Partington are remaining as pastors at Farmington, N. Y., for their fourth year. For the second time since the formal laying down of the meeting and the sale of their meeting-house at Farmington, N. Y., the Friends of the Genesee Half Yearly Meeting held an all-day session on October 14 in the church building of the Friends of Farmington Monthly Meeting. The Farmington Friends took the initiative by extending the use of their house to the Friends of "the other branch." Other arrangements prevented holding the meeting at the usual time on the first Sunday in October, but the change did not decrease interest or attendance. Friends and folk of Friendly connection were present from many sections. Isaac Wilson of Bucks Hill, Penna., was present and gave helpful messages at both the morning and afternoon sessions. Although verging on his 90th year, he is still active in holding "appointed meetings" among Friends.

PASADENA ACTIVITIES

Fall activities in First Friends Church were in a way formally opened by the interesting exercises of Rally and Promotion Day, September 30. The Bible School Attendance of 133 was the record for the year. Every department of the school had a part in the special program. Seven babies of the Cradle Roll were present. Seven Beginners were promoted to the Primary department. Members of the Home department participated in Scripture reading. Beautiful Bibles were given to the children promoted from primary to junior grade. A striking feature of the program was an effective dramatization, "Service for Him," in which Cora A. Sydnor was the leading character, a Bible school teacher. She was assisted by Doane Stephens, Margaret E. Bundy, Ruth Yeager, Rachel Hill and a class of young girls. Tod Wallace Cline, the superintendent, has returned to his duties after spending the summer in the east. Ida M. Hill is chairman of the program committee.

The Rally Day spirit was continued in the meeting for worship. The pastor, Edwin McGrew, emphasized the call of God for service with the King of kings and Lord of lords. At the close of the message, four families expressed their purpose to unite with the church as soon as certificates of transfer can be secured.

During the summer many members and attenders of the meeting were out of the city but regular work was carried on with good success. Pasadena Board of Religious Education conducted on these premises a Junior Class of the city-wide Vacation Bible School, sending a fine leader and assistant. Two of our young women helped with the music. There was an enrollment of 27 children, white, negro, and Japanese, and a high average attendance was maintained. In order to provide better play space for the school, the Trustees of the church had the grounds partially regraded and curbed, and an attractive lattice "line" fence erected.

Missionaries in addition to those attracted by the World's Sunday School Convention have very acceptably attended Sunday and mid-week meetings. The messages of Arthur and Edna Hill Chilson and daughters were informing and inspiring. Carson and Vercia Cox told impressively of how the Gospel is received and defended by Chinese Christians.

The Men's League held the first session after the summer vacation on the evening of September 11 when sixty men enjoyed supper together and listened with interest to a talk by the pastor on the "Humanitarian Activities of Herbert Hoover." Dr. McGrew has an extended acquaintance with the Republican nominee, and on the occasion of Hoover's brief visit to Pasadena, en route east after accepting the nomination, he was a member of the official welcoming committee selected by the civic authorities.

About 125 members and friends of the Bible school enjoyed a picnic at Tournament Park on the afternoon and evening of September 22. A program of sports, in which the men were outdone by the boys, filled the hours with interest.

Before the opening of the public schools, the young people of the C. E. Society spent a day at the beach near Pacific Palisades, enjoying the bathing. A wiener roast on the sand was a feature of the evening.

On September 9, the executive of the Yearly Meeting C. E. Union, led by Lewis Cox of Whittier, president, met with the local society in a very helpful get-acquainted and testimony meeting.

The funeral of Hiram Hammond, in recent years a resident of Los Angeles, was held in Pasadena September 26 at the funeral parlor of his grandson Lewis H. Salisbury. The deceased who was more than 96 years old was active in church and college affairs in Iowa Yearly Meeting a generation and more ago. His home was then at Le Grand, Iowa, the boyhood home of Edwin McGrew, who paid Hiram Hammond and his associates of pioneer days a beautiful tribute of appreciation. Other words of appreciation were spoken by Reuben H. Hartley, a son-in-law, of La Jolla, California; Dr. Elmina Farquhar Cook, of Los Angeles, also formerly of Le Grand, and David E. Henley, pastor of Los Angeles Meeting.

Beware in your prayer, above everything, of limiting God, not only by unbelief but by fancying that you know what he can do! Expect unexpected things, above all that you ask or think! Each time you intercede, be quiet first and worship God in his glory.—ANDREW MURRAY.

QUARTERLY MEETING AT DURHAM

Falmouth Quarterly Meeting of Friends was held at Durham, Maine, September 1 and 2. Friends from Windham and Portland being present on Saturday, some Portland Friends returning for Sunday. The meeting of Ministry and Oversight made Friends realize more fully the needs of the home field. In the business session following several times from the Yearly Meeting were brought forward to be more fully considered in each monthly meeting. Moses Bailey brought the latest news of the Peace Pact and its effect upon various nations in regard to World Peace. In the afternoon service James A. Coney, Moses Bailey, Leroy DeMarsh and James Pratt brought words of encouragement, enlightenment and true endeavor.

The Sunday services were not quite as well attended as in some years previous; yet all felt sure it was good to be there. Lincoln Roys of East Orange, New Jersey, sang, "Goin' Home" as a fulfillment of the request of Albert Minot the previous year. In the morning message James Coney challenged all present to read for themselves later, the twenty-fourth chapter of Luke, verses 13-36. And truly many hearts did burn within as his hearers considered together the walk with Christ on the way to Emmaus. Surely those present who had not known such close communion with Christ on the way, must have felt a burning desire that he might be revealed to them also.

On Saturday, a hot meal was served across the way; but that all might attend all the services Sunday they served sandwiches, cake and coffee. The noontime hour of praise, prayer and testimony helped all to consider and speak of Christ whom they had believed and whom they had proved to be an unfailing well of water, springing up into everlasting life. In the afternoon service, the hearers learned how to 'dress up' in order to be true soldiers of the King, able to withstand all the fiery darts of the evil one and to stand steadfast.

The evening service at 7:30 was another time of helpfulness, 40 being present. These were led to consider seriously whether it might truly be said of their life and home and Church that Jesus did live there.

(The account in the September 27 issue was not from the regular correspondent and had a few errors which the above corrects.)

CHICAGO MEETING ITEMS

The evening of July 29, Friends gathered at the home of Garfield and Jeanette Cox, where W. Clyde Allee spoke on the subject, "The Religion of a Biologist." A general discussion followed his presentation.

The fifth annual birthday dinner of Chicumeque tribe of Woodcraft was held at the meetinghouse. Fathers and mothers were special guests. The dinner was followed by a grand council. A beautiful

peace pipe made by Daniel E. Houghton was presented to the tribe. Eight Woodcraft girls spent a week in July at camp. Several visitors were there for a shorter time. The girls made it possible for three girls, who otherwise would have had no vacation, to go to camp. Twelve Woodcraft girls had a pleasant two weeks' vacation at Salem, Indiana, in August under the direction of the Winslows. During this time the girls engaged in several Woodcraft activities which are not possible in the city. Eleanor Deadman is the new chief of Chicumeque tribe.

Eloise Grawols, president of the missionary society, entertained the old and new officers at a waffle breakfast at her home, 2330 Forest View Road, Evanston. Plans were made for the work of the coming year. The year's work was initiated with a tea given at the meetinghouse, September 20. Mr. and Mrs. Aaron, natives of India who are studying in this country, were special guests and spoke in a very instructive way. Marie Hawkins gave a report of the conference of Quarterly Meeting superintendents of foreign missions with the Yearly Meeting committee on foreign missions which was held at Indianapolis, September 18.

Chicago meeting suffered a great loss, October 8, when Olie H. Jipson passed away. She had been ill for several weeks with complications of pneumonia and pleurisy. For many years she had been most active in missionary and ladies' aid work, and was also interested in many philanthropic enterprises in the city. At the time of her passing she was chairman of the monthly meeting missionary committee, a member of the pastoral committee, an honorary member of Chicumeque Tribe of Woodcraft, and a member of the board of directors of the Women's Protectorate of the Chicago Church Federation. That list pretty well indicates the dominant interests of her life, a life spent in the service of others.

MORE FRIENDSHIP BAGS ARE WANTED

Glowing reports have been received from Mexico of the receipt and distribution of about 26,000 friendship bags among the school children of that country. The giving of friendship bags to the children of Mexico is the second project of the Committee on International Goodwill. The first consisted of giving dolls to the children of Japan. The reception of the dolls was enthusiastic, but not any more so than that the children of Mexico have accorded the bags sent to them from the children of the United States.

The bags are beautifully embossed, durable, fabrikoid bags, in three colors, each containing six or more articles selected by the children sending the bag. In addition to the children's gifts, is a package of beautiful picture cards showing those things which the United States and Mexico have in common: patriots, liberty bells, waterfalls, and good-will fliers.

The original plan was that all bags should be sent to Mexico by July 31, 1928. Many schools and churches in the United States, however, did not hear about this goodwill adventure until too late to have a share in it. Moreover, while the number of bags already sent assures real success, every bag added now cannot fail of adding to the friendly spirit already created. There are 15,000 primary schools, public and private (including Catholic and Protestant schools), having 1,250,000 pupils. Every school should receive at least three or four bags. The number already sent is about 26,000. Many more are needed to make this project highly successful.

The Mexican Department of Education has gladly consented to carry on its labors in allocating and forwarding the bags until the last of the year. The Committee believes that many schools, churches, and groups will be glad of the opportunity to help make this goodwill program a conspicuous success. The final date for mailing bags to Mexico has, therefore, been set for December 5, 1928.

CANADIAN YOUNG FRIENDS

Fifty Young Friends of Canada gathered at the Friends Meetinghouse, Toronto, Saturday, October 6 for a two-day conference. At the Joint Yearly Meeting held in August it was agreed that Young Friends from both Genesee and Canada Yearly Meetings would later in the fall hold a joint conference and accordingly a committee on arrangements was formed.

The hours of two to four on Saturday afternoon had been designated as a time to play and get acquainted. Evidently all wanted to participate for a large number were on hand before the hour. A delightful time was spent in the church bowling alley where the girls demonstrated that they were just as good "shots" as the boys.

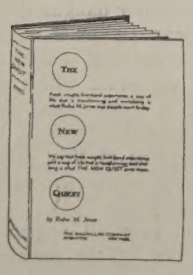
Promptly at four o'clock the conference asembled in an upper room for the business session. It did not take long to reach a unanimous decision that Canadian Young Friends were one in spirit and henceforth would be one in organization. Different items of business were discussed and referred to the new officers which it had already been decided would be appointed.

At a later business session the report of the Nominating Committee which had been appointed at the first session and which had carefully studied the situation, made its report which was enthusiastically and unanimously adopted. Stanley van Every, of Pelham, an enterprising young graduate of the Ontario Agricultural College who has been acting as pastor of the combined meeting in his home community was elected President. Fred Haslam of Toronto, a young English C. O. and former Service Comittee worker in Austria was elected secretary. The whole staff of officers suggests that Canadian Quaker youth will be doing things shortly.

At the evening session, the discussion centered around the question, "Why are we Friends?" There had been no prearrangement as to speakers yet the whole discussion was of the highest order and showed that many had been thinking seriously as to why Friends should retain their identification in a country where church union seems to be the big question. Everyone expressed surprise when the newly-elected President announced that the hour of ten-thirty had arrived and probably we should close the meeting. One thing is sure, Canadian Young Friends feel certain that there is a much needed place for them yet in the world.

Sunday morning, at ten, the conference assembled in the church parlor to consider how best to help in the local program of religious education in the home meetings. All joined together in the meeting for worship at eleven o'clock in the auditorium when different ones, mostly visitors, gave devotional messages as they felt moved. Sunday afternoon was used in hearing and considering reports of the Friends General Conference, at Cape May; the Worlds Young Friends Conference in Brussels; and the World Youth Peace Congress at Erde, Holland, at all of which Canadian Young Friends had been represented.

Entertainment had been arranged by the Toronto group, tea on Saturday evening, dinner Sunday and tea Sunday evening were all served at the meetinghouse. The conference closed Sunday evening when Dr. John Herman Randall of New York



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spoke at the tea meeting on "The International Christian Mind."

Canadian Young Friends feel that by joining forces they will have, not only the fellowship of each other, but will have the fellowship of all the Quaker youth. A budget of $400 was agreed upon for the ensuing year. It was also agreed that Young Friends would organize teams immediately after the next Joint Yearly Meeting and go into every meeting with a message of hope and cheer for the future. Plans are already under way for a longer conference next year when it is hoped a suitable camp site may be located for the purpose.

G. R. B.

ITEMS FROM GREENLEAF, IDAHO

The meeting at Greenleaf continues to grow nicely under the care of Calvin R. Choate. Both morning and evening services are well attended, the average being about 200. Half of the audience is composed of young people, many of whom are active workers in the church. Electric lights in the church, the academy and the parsonage have recently been installed, and the exterior of these buildings are soon to have a fresh coat of paint.

The morning service, September 23, was in charge of E. R. Martin, district superintendent of the American Sunday School Union. After presenting the need of the organization, he told of the work they were doing and an offering of $200 was taken for the work. In the evening the matter of assisting Jasper Ballou of Portland, Oregon, to secure a second hand car for use in starting the new Friends work in La Grande, Oregon, was presented by the pastor and $120 was subscribed for that purpose.

Anson Cox, the first Friends pastor in Greenleaf and now in his eighty-fourth year, has gone to Westfield, Indiana, for a visit with his daughter, Lily J. Barker, and his son, L. C. Cox of Elkhart, Indiana. He was accompanied as far as Upland, Indiana, by his granddaughter, Ila Mae Tozier, who entered the junior class of Taylor University. Later they will be joined by her parents, Edward C. and Hulda Tozier, who will remain in Indiana until she finishes her course. He will be greatly missed as he made his home in Boise Valley since 1900 and has been closely allied with all the work of Friends in the Quarterly Meeting. His many friends are glad that he can have this opportunity of visiting meetings where his early ministry was given.

Greenleaf Academy opened on September 3, with F. D. Roberts as principal, assisted by Olive Terrill of Portland, Oregon, and Mildred Choate, and forty students enrolled.

The young Friends Conference held at Perry near La Grande, Oregon, August 28 to September 3, was considered a great success, and it was decided to make it an annual event; 150 were registered, 80 being from Greenleaf, of whom 35 were there for the entire time. The spiritual atmosphere was fine and several young people definitely dedicated their lives to Christian service. Perry proved an ideal place for such a meeting.

Ezra Hinshaw and family, recently of Pittsburg, Pa., visited with his parents at Greenleaf. He has accepted the position of General Manager of the Golden Rule Chain of Stores with headquarters at Boise City, Idaho. Emmett W. Gulley and family visited his wife's parents and other relatives as they motored through from Poughkeepsie, N. Y., enroute to Newberg, Oregon, to become a member of Pacific College Faculty. They attended the barbecue on the twentieth aniversary of Greenleaf Academy of which they are both graduates.

Margaret Jackson, Charles Beals, Velda Livingston, Glenn Rinard, Elmore Jackson and Ralph Choate have returned to Pacific College at Newberg; Virena Rinard and Orpha Pressnall to Nazarene College, Nampa, Idaho, Clare Howard to College of Idaho, and Ila M. Tozier to Taylor University, Upland, Indiana. Loleta Hinshaw is teaching in the high school at Elkton, Oregon, where Harland Rinard is principal, who was formerly from Greenleaf.

Ralph Choate of Greenleaf and Arthur Winters of Metolias, Oregon, were chosen from Pacific College for "Peace Caravan" work, sponsored by the American Friends Service Committee. They spent ten weeks in Western Oregon giving illustrated lectures on the subject of Peace. The lantern slides added effectively to their message. Their itinerary was through rural communities and towns where such messages are infrequent. They were well received and were heard by several hundred people. During a two weeks' vacation following, Ralph Choate gave his lectures in each of the Monthly Meetings as arranged by the Superintendent of Peace in the Quarterly Meeting thus reaching about 400 more people. These were profitable and enjoyable occasions, and at the closing service at Greenleaf on Sunday evening 215 persons were present.

OBSERVE GOLDEN WEDDING ANNIVERSARY

A very pleasant home gathering was the celebration of the fiftieth anniversary of the marriage of Charles and Ella Tatum Negus at the home of their daughter, Mrs. William Stewart, near Porterville, California, on the 28th of August, 1928. Just one who witnessed the event which took place at the home of Laurie and Ruth Ann Tatum at Springdale, Iowa, a half century ago, was present at this gathering, she being a sister of the groom living in Alhambra, California.

The four children were all present at the happy reunion, one of the daughters having come from her home in South Dakota, that the family circle might be complete at the close of fifty years. A large number of grandchildren gave life to the group and entered heartily into the festivities. Others present were a nephew from Alhambra, Mahlon Smith and wife and daughter and Charles S. White and wife.

Many very nice gifts were presented to be cherished as remembrances of this occasion. The high esteem in which this worthy couple are held was witnessed to be a lovely gift from the Ladies' Aid of the Methodist church in the community. May they live long to enjoy them.

A WEDDING ANNIVERSARY

Alvin and Laura Coppock, ministers in the Friends Church, Haviland, Kansas, celebrated their fifty-fifth wedding anniversary, October 6, 1928, at the old home place near Cherokee, Oklahoma, where their youngest son Willard now lives. All of the eight children with their families were present, namely: Bertha Whitney, Murray Coppock, Willard Coppock, of Cherokee, Okla.; Stanley, of Cleo Springs, Okla.; Roy O., of Oklahoma City; E. Grace Clark, Haviland, Kans.; Mowa Jackson, Emporia, Kans.; and Elmina Riley, Logan, Kans. These with their companions and twenty-eight children, and one great grandson, with other relatives made up the company.

Before partaking of the bountiful dinner that was prepared, Alvin Coppock told that while living in Jewel County, Kansas, they had a concern to go to Oklahoma and secure a home for their large family at the time of the opening of the strip, and after praying about it they had felt clear to go. One of the first things they did was to establish a Sunday school and a week-day school. They had especially loved the cause of religious education and had given largely of their means to the support of these schools.

After dinner, a motion picture was taken by a man who had come from Oklahoma City for that purpose.

The lives of Alvin and Laura Coppock have been well spent, having served well their day and generation. They loved the church and the cause of Christ, and as recorded ministers in the Friends Church have given the best of their lives to the ministry, often going through hardships and enduring privations in order that the cause of Christ might prosper at their hands. One daughter and three sons-in-law are ministers carrying on the great work.

These faithful, capable pioneers have been wonderfully preserved through all these years. Truly, it can be said of them: "The path of the just is as a shining light that shineth more and more unto the perfect day." The entire family is interested in the coming Presidential campaign and are working zealously for the election of Herbert Hoover.

R. SOLOMON TICE

Among the Mexicans, R. Solomon Tice will long be remembered as the kind hearted and sympathetic friend who made two ears of corn grow where only one had grown.

He and his wife, Amanda R. Tice, were sent to C. Victoria, in 1905 to work in Juarez Institute—the Boys School. He was well prepared for his task, having taught for some five years after graduating from the Indiana State Normal School in 1897, and Indiana University in 1900.

He lived through the difficult days of revolution when the mission had to be closed and the missionaries had to flee the country. In 1912, the fighting in the State of Tamaulipas became so active that Juarez Institute was closed in April instead of early June and the children were sent home. In writing of the experiences of those days, one of the missionaries said: "The firing of guns at the break of day was the first we knew of the revolution in the city. It wasn't many minutes until the whole city was in an uproar of excitement. We had only a small American flag which Mr. Tice put up at once and we set about making a large one out of material at hand."

In the hope that an agricultural school might be established at C. Victoria, the Board purchased a large farm at the outskirts of the city. The land was stony and sterile. Solomon Tice hauled away more than 1200 cart loads of stone, and fertilized the ground. Passers-by would laugh knowingly and remark that the foolish "Americano" was working for naught. But he kept on and one day the people saw a field of beautiful green corn in tassel. Real ears—not nubbins—developed and Mr. Tice harvested a substantial crop of good corn.

Among all classes of people, he was loved and respected. Poor, hesitant beggars found in him a patient, sympathetic listener and a generous benefactor. Seldom if ever did any one go away empty handed. Those who were in trouble came at all hours of the day and night to talk to him. He was always received with kindness and consideration by the government officials. He was a true friend to man.

In 1920 Solomon Tice returned to the States and entered the Biblical Seminary in New York with the avowed purpose of taking a full theological course in preparation for a larger work in Mexico. Not a mean undertaking for a man fifty-seven years of age! He wrestled long and faithfully with Greek and other subjects and finally completed his course. While he was in the Seminary his wife, Amanda Tice, passed away on August 18, 1923.

On June 2, 1925, he was married to Olga Marie Regenhardt and planned to leave for the field in a short while. But the financial condition of the Board at home and changing political conditions in Mexico were such that his departure had to be postponed indefinitely. He therefore accepted pastoral service and won many warm hearted friends at Yorktown Heights, New York, where he again proved himself a great lover of manknid. On September 10, 1928, he passed away at the Presbyterian Hospital in New York City after a serious operation. Funeral services were held at Yorktown Heights and interment made at Flower Cemetery, North Bergen New Jersey.

As a misionary he was always loyal to the Board and his fellow missionaries, and ever sought to share with those about him the best that he had. As a Friend at home, he worked constructively and whole heartedly for the best interests of his own Yearly Meeting and the Five Years Meeting. Those who knew him will carry sacred memories of his rich, full life of service in behalf of others.

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LOW PREMIUMS LOW NET COST

LINA B. LUNT

Lina B. Lunt, a minister of the gospel of our Savior Jesus Christ, was born in Harpswell, Maine, December 18, 1862, and fell asleep at her home, in Wichita, Kansas, September 30, 1928.

Bereft of a mother's care early in life, and being the youngest child in the home she soon had the responsibility of it, faithfully performing the duties until relieved by the coming of "Mother Lucy," when she was free to answer the call of the Master to labor in the territory among the Indians of the Iowa and Kickapoo Tribes, associated with Elizabeth Test, Dr. Kirk and wife and others, where she labored thirty-three years. She was a valued member of the Indian Committee of Kansas Yearly Meeting, of which she was chairman at the time of her death.

Removing to Wichita some years ago, she took her place at once in the Church and community as a herald of truth. For many years she occupied the responsible position of Clerk of the Local and also the Quarterly Meeting on Ministry and Oversight. Her kindly face and sympathetic attitude were a benediction to all as she graciously presided over the meetings.

Not only in the Women's Class of University Friends Bible School, but in meetings for worship, all were inspired by her to a deeper study of God's Word. Few persons of her generation have so rich a store of scripture texts committed to memory, which, under the direction of the Holy Spirit, she was permitted to use in public worship and personal work to the edification and definite blessing of many. Truly she could say "Thy word have I hid in my heart that I might not sin against thee." She had a wonderful gift in prayer, and was always faithfully bringing the message which suited the occasion.

Her interest in the students of Friends University was manifested in many ways, one of which was furnishing a home for some each year, whose hearts she won by her gentle dealing and Christian counsel. She was deeply interested, too, in the "American Indian Institute for Boys" in Wichita. They, with other young Indian boys and girls, knew a hearty welcome always awaited them at her home.

The children of the neighborhood, drawn by her earnest personality, often played in her dooryard, feeling blessed in her presence. Although weary from the tasks of the day, her last evening on earth was spent in telling a group of boys instructive bed-time stories. "She hath done what she could" can also be said of her in loyal support and help in the Women's Christian Temperance Union, of which she was a member.

Her life, since her conversion at seventeen years of age, has been unreservedly given in the Master's service in winning souls, strengthening believers, ministering to the sorrowing and needy in soul and body. She will be missed in the church and community, but we can say "He hath done all things well."

IN FRIENDLY CONTACT

I only ask that I may touch and bless
some life today;
I care not be it rich or poor—
That someone may be thrilled with friendliness upon the way,
The richer, having passed my door.

CHICAGO ALL-FRIENDS DAY

Paul H. Douglas, professor in political and social economy at the University of Chicago, has accepted the leadership of the afternoon discussion group for October 27th, which will sound the keynote of "Chicago All-Friends Day." Domiciled in Hull House, famous social settlement headquarters of Jane Addams, this joint occasion, sponsored by the two Chicago monthly meetings of the Five Years group and Friends General Conference respectively, will swing into action at 4:30 on Saturday afternoon. The time has been advanced a half hour to accommodate football enthusiasts who desire to witness Chicago's team in action against Purdue that day at Stagg Field. The program thus moved forward will unravel itself in this order:

4:30 p.m.—Discussion Group, led by Paul H. Douglas.

5:30 p.m.—Informal Reception. Get-acquainted-hour.

6:15 p.m.—Dinner in the Coffee House, 1.00 per plate.

7:15 p.m.—Address by Rufus M. Jones of Haverford College.

Interest in Chicago All-Friends Day is being heightened by the effective use of splendid hand-colored posters, designed and executed by Daniel Houghton of the Indiana Avenue meeting. These are being displayed prominently in the meeting rooms each Sunday.

AS GUESTS AT EARLHAM

The ministers of Indiana Yearly Meeting were privileged to fellowship with the faculty and the students of Earlham College, Monday and Tuesday of last week. Dr. Edgar J. Goodspeed of Chicago University was an honored guest of the College and spoke at the Vesper Service, October 14. He also addressed the students at chapel on Monday, and the ministers of the Yearly Meeting ,including several from the Ministerial Association of Richmond, and the College Faculty in the afternoon. The light thrown on the New Testament, as translated by him into modern speech, was illuminating and inspiring. He stressed the value of getting the original thought of the writers of the New Testament books and then expressing it in such words as will most clearly convey the meaning to the reader. The wit and humor spicing his comment on criticisms of the press about his translation, further vindicated his magnanimity in the light of his scholarly attainments.

Monday evening, Harry N. Wright, Dean of Earlham, led the visitors into new explorations with his illustrated lecture on Astronomy. The next morning, Charles M. Woodman spoke of his experiences and observations on sermon building. He emphasized earnest study, making ready for the sermon birth, and advocated careful study of the needs of the congregation that a fitting application of the Scripture may be made to meet them. This was followed by a lecture on the environmental conditions surrounding the writers of the books of the Old Testament, by Clarence E. Pickett, Professor of Biblical Literature.

The last hour was spent in voicing appreciation for the messages given and for the wholesome fellowship those present were thus privileged to enjoy. It was the unanimous conviction that the gathering merited another at some suitable future date. The visiting ministers were eager to express their appreciation of Earlham's hospitality and manifested a great desire to share future meetings with all the ministers of the Yearly Meeting.

PARVIN W. BOND.

MISSION CONFERENCE TO BE AT MUNCIE

The Foreign Mission Committee of Indiana Yearly Meeting has arranged for a special meeting at the Friends Memorial Church, Muncie, Indiana, November 9, the morning session opening at ten o'clock. Invitations are extended to all Quarterly Meeting auxiliaries which, it is hoped, will be well represented.

The general themes for discussion will be, Why we need mission work, Why our missions need us, and How missionaries appreciate our work at the home base. The gathering will be informational and inspirational. The special speakers will be announced later. The chairman is Amy J. Marvel of Richmond, and the secretary Esther Pickett of Fountain City.

The ladies of Muncie Friends Memorial Church will serve luncheon at the noon hour and the afternoon session will close about three o'clock to permit those from a distance to arrive home in good time.

MARRIAGES

WILDMAN-GREENWALT—At Springfield, Ohio, October 4, 1928, Marguerite Greenwalt and W. Wendell Wildman, son of Alvin E. and Anna W. Wildman, Selma, Ohio. After a short trip to points east, they will reside in Selma.

DEATHS

GORDON—At Argonia, Kansas, October 11, 1928, Wayne Elliott, only son of Emory and Lela E. Gordon, in his 11th year. He is survived by his parents and two sisters. His sunny, loving nature made him a favorite in the community.

WEEKS—In Fairhaven, Mass., September 9, 1928, after an illness of more than six months, George M. Weeks, aged almost seventy-seven years. A birthright Friend, born in Vassalboro, Maine, son of William and Lavinia Jenkins Weeks, he lived, as a young man, in Kansas a few years and later in Florida for many years. Though he was often away from Friends he retained his membership in the Society, and for the past eight years belonged to the New Bedford, Mass. meeting attending regularly as long as he was able. He is survived by a brother, Howard J. Weeks of Fairhaven, Mass., and a sister, Mrs. Alfred H. Taber of Providence, R. I.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

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Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
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BIRTHS

HERENDEEN—To Arthur and Leora Allen Herendeen, Farmington, N. Y., June 25, 1928, a son, Arthur Allen.

WYMAN—To Clarence and Lou Wyman, Farmington, N. Y., October 5, 1928, a son, Clifford John.

HANSON—To Garland and Evelyn G. Hanson, San Diego, California, September 15, 1928, a daughter, Jean Marie.

WINSLOW—To Barclay C. and Frances Davis Winslow, Pasadena, California, October 9, 1928, a daughter, Helen Louise.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Sumerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

THE NICHOLSON PRESS

FOUNDED 1870 Nicholson PRINTING COMPANY RICHMOND, IND.

26-28-30 N. NINTH ST.

Commercial Printers and Binders

PUBLICATIONS

Printers of the American Friend